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theory to Plato, Koppers finds that Plato recognizes but two epochs, that of the hunting herders being distinguished from tillers of the soil. The earliest representative of the theory seems to be Dicaearchus, a disciple of Aristotle who died about 320 B.C. In his scheme the first period is that of a paradisaical golden age, while some other writers of antiquity substitute an animal-like existence. Later speculators inclined definitely to the familiar classification into a hunting, a pastoral, and an agricultural stage, such as is found in Adam Smith's epoch-making work. This scheme was first challenged in 1786 by I. Iselin, apparently a Swiss writer, who noted the absence of cattle among the Maori as contrary to the assumed sequence. He thus preceded A. von Humboldt, who utilized primarily American data in rejecting the necessity of an intermediate pastoral stage.

In the four decades following the middle of the nineteenth century the author recognizes two antagonistic tendencies, the evolutionary and the historical. Koppers is severe, though not unjust, in his treatment of Morgan and his slavish followers; he explains the belated retention of the three-stage theory in France by the preoccupation of French scholars with archaeological rather than ethnological data. However, Koppers insists that Hahn exaggerates in assuming that the acceptance of the old scheme was everywhere general during this period. For one thing, the older historical school of political economists, notably Hildebrandt, Knies, and Roscher, entertained sound methodological principles hostile to a priori constructions of stages. Miss Buckland distinguished a lower and a higher form of husbandry and assumed a more or less historical position. Among other things she associated women with primitive tillage, a conclusion already clearly set forth in Bachofen's famous work. Finally Nowacki and Ling Roth are mentioned as anticipating some of the results of modern ethnology.

R. H. L.

Americanization. Carol Aronovici. Keller Publishing Co., St. Paul, 1918. Pp. 62.

Dr. Aronovici's book on Americanization is an attempt to give a scientific basis to the problem of racial amalgamation.

In the first place, he shows that a deliberate Americanization plan, in the sense of an attempt to force the ideas and ideals of ourselves upon other peoples, is not essentially different in spirit or aim from the Germanization schemes that we have vigorously denounced. The same nationality fever is largely responsible for both of them.

Two points made by Dr. Aronovici are of particular interest to anthropologists: the assertion that in racial assimilation the higher classes of the respective races intermarry more readily than do the lower—owing, we may surmise, to the sharing of a common culture and a common language by the higher classes, whereas the lower have no such common basis of understanding. The other point is the assertion that racial differentiation in a given national group means mental stimulus.

As to the latter it seems to me that the author has not established his point. He gives as instances the racial differentiation of the British Isles, particularly that of England. But is this true of the majority of the great civilizations—of the Egyptians, the Hebrews, the Greeks, and the Romans? He himself refers to the cultural enrichment which those civilizations received from outside sources; but this can scarcely be taken as supporting his argument. Nor, for that matter, have we ever had in history such extremes of racial differences as have been thrown haphazard into the American melting pot.

After all, is it not a question of cultural diffusion? This is sometimes more easily effected from a distance than when the people are living side by side. The author makes the point, however, that when living side by side they have all the better opportunities for a culture borrowing and mutual enrichment. Therein lies the great opportunity of American civilization if it but recognize these opportunities and cultivate a receptive attitude that will utilize them. Some of this utilization of aboriginal culture we are now witnessing.

WILSON D. WALLIS

NORTH AMERICA

Handbook of Aboriginal American Antiquities. Part I, The Lithic Industries. W. H. HOLMES. Bulletin 60, Bureau of American Ethnology, XVII + 380 pp. Washington, 1919.

This is the third in the series of Handbooks projected by the Bureau of American Ethnology. In order of their appearance, these are: *Handbook of American Indians North of Mexico* (Bulletin 30); *Handbook of American Indian Languages* (Bulletin 40), Part I of which has been published; and the work represented by the present volume. No living author is better informed on the subject of aboriginal American antiquities than William H. Holmes, who has the added advantage of being at once master of the philosophic and the systematic method of presentation.

In dealing with archaeology, the sources of information are com-